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Commencing "SCHOOL PROBLEMS," page 380.

Journal of EDUCATION

BOSTON, MASS.
Vol. CVI, No. 15

October 24, 1927

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JOURNAL of EDUCATION

A. E. WINSHIP and A. W. BELDING, EDITORS

ISOBEL R. LAY, MANAGING EDITOR

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Founded in 1875. Published Weekly (fifty issues a year) by the New England Publishing Company, Six Beacon Street, Boston, Massachusetts. Subscriptions in the United States, $3.00 a Year; Canadian postage, 50c; Foreign postage, $1.00. Entered at Postoffice in Boston, Mass., as Second Class Matter.

EDITORIALS

State Associations

THE best demonstration of a healthy professional state with neither a too high or too low blood pressure is the health of the State Associations.

The National Education Association is the noblest demonstration of a safe and sound educational condition. The best assurance of its soundness is the virility of the State Associations. A few months ago there was a plan concocted which had fabulous prospects, but it vanished in thin air over night when its advocates realized that no State Association would stand for it.

Nothing can happen at headquarters in Washington, nothing can be voted by the executive committee, nothing can be voted by the delegate body that can by any possibility materialize unless the State Associations heartily approve of it.

There was an expectation that the approval of state director was adequate for the achievement of anything, but it is perfectly clear now that the one indispensable requirement for the achievement of anything great or small is the hearty support of the State Associations.

Department of Superintendence, Boston, February 25-March 3.

Wholesome Little Rock

ARKANSAS has taken front rank in legislative demonstration of educational progress during the past year. For the first time it passed with genuine enthusiasm every bill proposed by the State Department of Education and the State Education Association.

Back of this state demonstration of educational progress has been the creation of educational sentiment in cities, of which Little Rock is a noble example.

This is the twentieth year of service of R. C. Hall, who was elected superintendent of Little Rock in 1908. No other superintendent in America has in these twenty years seen such an achievement where the traditional resistance to educational progress was so deep-seated.

For Little Rock to have a high school building costing $1,500,000 is really the greatest achievement in the United States, when all the conditions are taken into account.

When R. C. Hall became superintendent there were 6,333 pupils and students enrolled in the schools. Now there are 15,000. Then there were 150 teachers. Now there are 426. And these figures in no wise indicate the professional progress which has placed Little Rock among the most wholesome educational cities of the United States.

Dean of Barnard

VIRGINIA C. GILDERSLEEVE, dean of Barnard College, is an educational leader who deals with live issues in a live way, with great problems in a great way. She never putters over little things, but rises to great heights, has real visions. Has any man said anything nobler than Dean Gildersleeve said when she asked for three million dollars to enable Barnard to do a woman's work for women?

"The task now facing women is to show that they deserve the opportunities that have been given them. They must demonstrate this by producing some absolutely first-rate work. Let them forget that they have been a martyred sex, struggling against handicaps and obstacles; let them take the opportunities now open to them as human beings and produce work as good as that of the best man.

"Could we in this country develop within the next ten years two or three Mme. Curies it would do more than any amount of general argument to obtain for women the professorships that they desire in co-educational universities."

Readings From Lincoln

"Readings from Lincoln." Selected with a brief version of the Lincoln story by Alfred A. Wright, Hartford, Connecticut, High School. Cloth. New York: Henry Holt and Company.

ALFRED A. WRIGHT is the author of the best book probably on Abraham Lincoln for universal school use that has been published. This is saying much because masterful men and brilliant women have written remarkable books and wonderful sets of volumes. Men who were closely associated with Mr. Lincoln officially and personally have written intimate details, and literally the world has searched and researched to find men and women who knew him even incidentally; whose fathers, grandfathers, and great-grandfathers knew his great-grandmothers, or imagined that they did. Every letter that he wrote, that was written to him or about him; everything written in any magazine or paper, by editor or reporter, essayist or columnist, critic or literary highwayman, or anyone who thinks he even heard of one, has been sought and magnified.

And strange to say it seems to have been left for a New England schoolmaster to prepare "Readings from Lincoln, with a Version of the Lincoln Story," a book wholly adequate and brilliantly interesting, from which high school students can in two weeks know all that Lincoln was, all that he did, all that he said that needs to be known, appreciated and remembered of one of the ten leaders in the whole world for all time.

One reason why Dr. Payson Smith, Massachusetts Commissioner of Education, has three thousand two hundred persons on the pay roll of the State Department of Education is because Calvin Coolidge as Governor and his successor, Channing Cox, reduced the State Departments from 101 to 20, and Dr. Smith is commissioner of one of the twenty instead of one of 101, as he was formerly.

Culture of the Drama

NOTHING can take the place of the drama in the creation of culture. The drama is to all substitutes what the rainbow is to the prismatic colors in painting. Children who have never seen a masterpiece staged by appreciative dramatic artists can never feel the faintest heart-throb of culture. One of the most commendable missions of the day is the promotion of the drama through the schools by the Repertoire Theatre. In Boston, for instance, the Repertory Theatre has planned to extend its educational service by giving extra "student matinees" at considerably reduced prices. Beginning with the first Tuesday in November special matinees for students and their teachers will be held weekly. The project has the full approval of the Board of Superintendents. A special "teachers' luncheon" will be given at the Repertory Theatre on the Saturday preceding the opening Monday night performance of each new play. At these luncheons speakers will be present to give an analysis of the new play, and to discuss with teachers the value of such plays to students in English classes.

Save Democracy With Art

By A. E. WINSHIP

AS AN asset democracy can save the world. As a liability it can wreck humanity.

The problem of education is the creation of a democracy that is an asset. Nothing but education can prevent democracy from being an alarming liability.

Dr. Robert A. Milliken, who won the Nobel prize by isolating and measuring the ultimate electron unit, has demonstrated that a positive nucleus of an electron has infinitely more power than a negative nucleus. It is equally true in human affairs that the positive force is vastly more important than the negative; that it is infinitely more important that we create the good than that we merely try to destroy the evil.

Neither academic aristocracy nor professional aristocracy will save humanity.

The only way to make democracy an asset instead of a liability is to create an aristocracy of democracy.

Aristocracy is never made by aristocrats. It is only possible when from the bottom to the top there is an appreciation of the fact that the best of every class in the community is rising to the top. Cream is the aristocracy of milk, and from every drop of milk some infinitesimal bit of butter-fat is going upward to the top. That is aristocracy.

Academic aristocracy is scholastically created only when from the bottom to the top of society there is an appreciation of the difference between literacy and illiteracy, between correct and incorrect speech, between attractive and forceful English and crude and indifferent use of language.

Democratic aristocracy is appreciation of the best that there is, having no one among the masses who is not contributing something to the improvement of everybody and everything.

There has never been discovered any way to make butter fat go to the bottom. There will never be found a way to make the best of society influence perceptibly the bottom of society except as it can make the bottom, of itself, seek to be better, higher, nobler.

Academic aristocracy never made democratic aristocracy, and it never will do so.

Prior to 1872 all cream came to the top by the slow process of rising. In 1872 a German discovered a way to get cream from fresh milk by the rapid rotation of a barrel. In 1875 Gustaf de Laval created a separator that would make cream from fresh milk, sending the cream into one can and the skim milk into another. In 1892 Stephen M. Babcock, of the University of Wisconsin, discovered a way to measure the per cent. of butter fat in any cow's fresh milk. That is democratic aristocracy.

The children of the masses must reveal their taste and talent in their earliest school life, or earlier, even, in their home life. We are viciously wrong when we try to have all little children do and think and speak alike.

The first trace of appreciation of beauty, of culture, is their distinctive interest in color, in form, in picture, and sculpture. It is more important that teachers of little children be educated to interpret form and color, pictures and statuary to the children than that they know how to teach children to put letters together to make *dog* and *cat*.

To make democracy an asset instead of a liability one important need is appreciation of masterpieces in music, in drama, in art, and in statuary. No music is a masterpiece merely because those trained to detect delicate distinctions appreciate it. Unless it sways the masses it is not masterful.

The Bible is the literary masterpiece of all time because it is the one book of masterpieces that are messages from all races, for people of all climes, and every message is as clear and virile in any language as in Greek or Hebrew, as forceful today as when it was spoken or written.

Democracy needs an aristocracy which ardently appreciates the masterpieces in art and statuary. We do not fear to be called sacrilegious when we say that in a high sense there is a sacredness to masterpieces that is universal, that have messages for all people of all races, of all time, that meet every test for which the literary masterpices of the Bible are famous.

As the masterpieces of scripture are rare pearls in a vast complex of historic and biographical literature, so these masterpieces of sculpture and painting stand out with dazzling brilliancy, and every child under the stars and stripes should know, love and worship these masterpieces that are companion pieces of the twenty-third Psalm, the thirteenth chapter of First Corinthians, the Lord's Prayer, the Sermon on the Mount, and the Beatitudes.

There are millions of other pictures and statues that have their place, but the masterpieces with their message to the masses should never be classed in importance with any art that is not universal and eternal in its mission. It seems almost as though the great master painters and sculptors were inspired to adapt their message to children and youth of the twelve grades of today.

But a masterpiece is as useless to democracy

as lead is to coin unless democracy appreciates it. We can no more start little children on masterpieces of themselves than we can start a child's mathematics with logarithms by himself. Teachers should be skilful in teaching all children the language of sculpture and painting as well as of the alphabet.

Teacher-training institutions should magnify their appreciation of the skill of student-teachers in impressing children inspiringly with love for the beautiful in form and color, in sculpture and painting, as well as in music and literature. There is jazz in art as well as in music, and the education of any one who prefers jazz to masterpieces in anything has the schools largely to blame for failure to have the butter fat of his thought and life join the cream creation of democratic aristocracy.

Educational Characteristics of New England

By A. E. WINSHIP

Reprinted from the Boston Sunday Post

THERE is a tendency at home and abroad to think and speak of Boston and New England as educationally decadent, which is as far from truth as to speak of Boston as without modern hotels.

In fifty years only three of the forty-two states outside of New England have had a state superintendent elected who was not a resident of the state, while five of the present state superintendents of New England were not residents of the state when elected. Four of these five were in state departments in other states, or had been all in state departments when elected to a state superintendency in New England. This is the highest possible demonstration of a purpose to have the ablest leadership regardless of all other considerations.

New England has never been caught by the state or county adoption of school-book policy. There has been no suspicion of political intrigue in school-book adoptions. Never has a mayor or governor been elected on a state school-book adoption issue. Never has a state superintendent had to face such an issue in regard to his election or re-election. It is almost equally true that no city or district superintendent has been elected or defeated on a book adoption issue.

In a specially noble sense New England has escaped the terrors of bigotry and fanaticism educationally. With more than 800 superintendents of cities, towns, and districts in New England, few are ever disturbed by political or fanatical violence. Whoever knows America as a whole can appreciate what it means to have this true of six states in one group. This assures stability.

That this does not mean a static condition is really of prime importance. Nowhere else in the world has there been such a scholarly, professional atmosphere among teachers for half a century as in New England. With no compelling law, without even a required certificate, the vast majority of teachers have always been scholarly inclined. The people never tolerated a "sixth grade" scholarship in the smallest school.

New England not only had the first college, but has always had the most colleges in proportion to the population, and has always had more colleges attracting students from all sections of the country than those in any other equal population.

New England not only had the first three State Normal Schools, but has had the largest number in proportion to the population of any section of the country.

New England has never worshiped local talent, has never been prejudiced against outside candidates and has never had state jealousies. These are two high virtues—really unparalleled virtues.

Out of New England it is either law or custom equivalent to law, in all but two states, that a county supeirntendent must be a resident of the county, as well as of the state, but in New England district superintendents, which correspond to county superintendents, are rarely residents of the district in which they are elected. This is especially true of Massachusetts, where frequently they are not even residents of the state when elected.

All of these conditions make the New England States the most professional in the Union. No state superintendent has to give time or thought to his re-election for any cause, rarely has a city superintendent had to give thought to his re-election, and Massachusetts is almost the only state in which a city superintendent can have tenure.

Nowhere is the professional freedom of a superintendent as secure as in Massachusetts. He selects principals and teachers without interference from anyone. This is of the utmost importance, making New England supremely attractive to publishers, and assures the selection of school books on a purely professional basis.

These facts put Massachusetts and the sister states in the front rank educationally. These facts are not generally known or appreciated.

Belding's Page

SUCH WRITING!

ALTHOUGH the typewriter has settled that old controversy between the pen and the sword by proving itself more powerful than either, penmanship continues to be a necessity. But what a mess the child makes of it, in many schools and in many individual cases in all schools.

Our little systems have their day—in the teaching of penmanship as in theology. Fads of one kind and another sweep through the schools. You can almost determine the age of a person by the general appearance of his handwriting, particularly if you know when that style flourished (or cut out flourishes) in that locality.

Styles of writing which abolish personality are exceedingly drab and uninteresting. Any system which tends to do this is foredoomed to extinction. Legibility and neatness are the recognized aim, not sameness.

The worst kind of system is the one which is followed only when the teacher is looking. If the method cannot be sold within reasonable time to the pupils, something is wrong with it. The teacher of penmanship must contrive to develop so strong a set of habits in the pupil that good penmanship will not be like a Sunday suit of clothes, worn for exhibition only, and cast aside in favor of more comfortable garments when Jimmy isn't on parade.

BELIEF RATHER THAN PROOF

THERE is a preponderance of facts to prove that college graduates average to win greater success than non-graduates. But this evidence does not prove beyond a doubt that a college education "pays." For, of course, the ones who go to college are above the average in ambition and mental ability. Many of them would have attained success if they had never attended college.

How much of the credit is due to the colleges and how much to the individuals would be extremely hard to determine. Still harder would it be to tell in any individual case how much better off, if any, a boy or girl was after receiving a diploma representing four years in a college or university than he or she would have been without that decoration.

Perhaps the all-important question is not whether a college education pays, but whether it sets a stamp of character which is needed in our communities. The public has great faith in the colleges as a whole, when judged by their contribution to earning power or by their ability to produce a desirable type of citizen. The colleges should do everything possible to sustain and strengthen that faith—for without it they soon would cease to attract endowments and appropriations, not to mention students.

SOUND AND FURY

A NEW minister came to a certain parish, where people soon began to talk about his "wonderful sermons." They were indeed magnificent. Ponderous words rolled from his lips with measured cadence. Sentence after sentence issued forth from that fountain of eloquence. Only after a while did it begin to dawn upon a few in the audience that the minister wasn't saying anything. His sermons were full of sound and fury, signifying nothing. Most listeners were lulled to a sort of drowsiness, so that they thought he must be saying things too deep for them to understand. His oratory won him a big name. Whether it made many converts is another story.

Education should afford a training in the analysis of speeches, books, and utterances of all kinds, so that the listener may not be bamboozled by the length of the words employed or the seeming ponderousness of the reasoning.

A great many statements pass for great because their meaning is obscure. Perhaps the writer himself did not know what he meant. He may have found it does not pay to be definite or to cultivate a lucid style. Roily waters conceal a shallow depth.

The man with a reputation for "big ideas" may be found, upon close examination, to have only a set of hazy notions that wouldn't stand up under any practical test.

Learn to detect bombast. Teach clear thinking and simple, transparent expression. If honesty is really the best policy, honesty of thought and speech must pay in the end.

Belief in the human capability of mental and spiritual as well as physical growth is fundamental to all education. But it is not sufficient to believe this in the abstract. One must hold to it tenaciously with regard to every boy and every girl, if one would be a truly great and helpful teacher.

Auson W. Belding

Associate Editor.

School Problems

A New Department, Edited by a School Executive

"I HATE problems!" Such was the exclamation of a little fifth-grade girl this fall, said with a force her placid little exterior would never hint. "I hate problems!" she reiterated.

Careful inquiry developed the fact that she hated problems mainly for three reasons. First, the number facts were usually at her number maximum, and the reading was at her comprehension maximum; therefore, when she got the two together she was beyond her depth. She needed help.

Secondly, she had failed on so many problems that when she saw the word problem she felt failure, and fear licked her before she started. And, lastly, she failed to see in them the stories of life, this life with its struggles and joys of achievement.

"Yesterday I had ten, and I got only eight right," she wailed. Eighty per cent. of her problems solved perfectly. Not so bad! Yet it was that twenty per cent. which she didn't quite make that irritated her.

Is her situation very different from ours? In the presence of routine, with little time for research, we fear to attack a problem not seeing the end quite clearly. It is a small group, that twenty per cent., or much less, that we don't quite make, that bothers us, and with which we struggle. It is with the hope of helping to solve these problems that this page is presented.

1. *To what extent should a principal select his own teachers?* (New Jersey)

The principal should see the teacher working if possible before she is chosen, as he knows local and immediate needs. Then his opinion, combined with that of the superintendent, should decide the selection. Usually the responsibility of nomination lies with the superintendent, so he must have the power of veto, but for best results the selection should be a joint affair.

2. *How can we induce teachers who have taught some time to take professional courses?* (Mass.)

Some of the following ways are used with success in various places:—

(a) Recognition of credit in such courses by increase of salary either on the maximum or as credit is acquired—a limit being set to the rate of acquisition.

(b) Fifty dollars for approved courses, which may pay for tuition and other expenses. This is especially helpful in the places paying modest salaries.

(c) Making professional promotion partly dependent upon such courses.

(d) Encouraging teachers to use work acquired in such courses both in the classroom and on committees.

(e) Bringing the courses to the teachers, thereby lessening the expense and trouble.

(f) Uniting with other places for a course in the most convenient centre. This is particularly successful in a group of small towns as it gives the teachers a chance to meet one another and compare their work.

(g) The superintendent, supervisor and principal taking courses with the teachers lend sincerity and a friendly background to the project.

3. *How far down should geography and history be taught in combination, as a social science?* (Maine)

If the principle of teaching them that way is right at all and based on the idea of "life situations," then they should be taught that way from the beginning, usually grade four.

4. *Are principals and teachers responsible for children on the way to and from school?* (Michigan)

It is a joint responsibility with the parents and should be worked from both ends, home and school. If our objective is good citizenship our work must reach out beyond the schoolhouse door.

5. *How can you stop petty thieving in a high school?* (Florida)

Making it a project for student government is one of the best ways to attack it.

6. *What are the chief objections to portable schoolhouses?* (Massachusetts)

When one class or grade is kept in them all the time they foster a spirit of isolation in both pupils and teacher, and the community co-operative spirit with its socializing influence is much lessened. They are usually ugly. There is great need of improving the appearance of portable schoolhouses both inside and out; or, better still, they should be abolished.

7. *What kind of industrial arts, if any, should be offered in grades five and six?* (Pennsylvania)

Simple sewing and woodworking can be used with great profit in these grades, particularly in a community where pupils leave school at an early age. The sewing should be practical and put to use as learned, and the woodwork should include ordinary repair jobs and simple everyday home tasks for the "handy man about the house."

Art Supervision for Appreciation's Sake

By C. VALENTINE KIRBY
Director of Art for Pennsylvania

ART education today provides for the enrichment of the life of the child, satisfying his creative instincts and his natural love for beauty. Thus are met the needs of the community, the state, and the nation for creative artists on the one hand and a finer taste and citizenship on the other.

Today there are probably more people awakened to an interest in the arts than ever before. The average man's idea of Art is no longer limited to that of the picture painted on canvas, and his interest has deepened and broadened as a consequence. There has come a new realization of the need of design and art quality in American manufacture and merchandizing. There is a consciousness of the need of art in every community as a force working for a finer public taste in the people at large. There is a growing realization that the gifted or talented child is precious and should be discovered, trained, guided, and conserved. And above all comes the realization that Art Education in our schools has the advantages—far-reaching—of dealing with plastic and impressionable childhood, developing aptitudes, interests, skills, aspirations, recreations, something to live by, something to live with.

Our thought of art appreciation should not be confined to "Picture Study," which usually has been limited to the study of a few selected pictures (paintings for the most part and frequently in foreign galleries) adapted to various school grades.

The larger and more appealing idea of art appreciation

(1) Aims for an understanding and appreciation of the best in architecture, sculpture, painting and decoration, the graphic arts, and the decorative and applied arts as well.
(2) Includes the home, personal attire, civic beauty, and all that has to do with art in everyday life.
(3) Is based upon man's natural hunger for beauty and his inalienable right to an education that develops his esthetic judgments and acquaints him with the world's best.
(4) Holds that sound judgments are formed and finer tastes created through drawing, design, and color study; that in this creative experience the foundation and equipment are provided for esthetic discrimination.
(5) Recognizes a difference between the History of Art and the Appreciation of Art, between "an emotional experience in the presence of beauty" and "an intellectual reaction to facts and dates and opinions."
(6) Requires adequate stimulating reference material.

Without art there can be no real art appreciation. Fortunate are those who can take advantage of the museum and all that it has to offer, but if this is not possible then advantage should be taken of the facilities the museums offer by way of taking the museum to the children. "Picture Study" develops them into the larger idea of a broad study of art through pictures, stereopticon slides, and like sources of stimulation. Every child, every teacher should be a collector of beautiful things and reproductions of fine art. We must expose children to excellence.

To what extent may we reasonably expect to develop an appreciation of art among the people? A study of the past discloses the fact that it has been the minority, not the majority, that has responded to and upheld the higher standards of taste and culture. Today, however, the schools are bringing ideas of beauty and taste to impressionable, responsive children, and our magazines, our shops, and our museums are all contributing to a broad democracy of taste and culture. The machine—a more exalted tool—makes possible a wider distribution and possession of art objects for the enrichment of daily life.

Some are scientifically-minded; some find their pleasure in sports; many are spiritually indifferent. It may be added, however, that "The sense of beauty is as vital to the complete existence of the individual and of the race as is the sense of justice. It can not be supposed that there is any individual totally lacking in the former any more than in the latter, nor that a nascent appreciation of what is beautiful cannot be developed into a strong, useful, and satisfying esthetic reaction to the world of colors, sounds, and shapes. There is one phase of appreciation that concerns itself with the selection, arrangement, and use of articles that have to do with clothing and home furnishings and merchandizing. The other phase has to do with appreciation and general culture, and provides something to live for and something to live with; so that art and natural beauty provide a wholesome recreation, a spiritual force, adding to the joy of life and making life more interesting and altogether worth while.

The instruction in representation, design, color study, and handicrafts should be given with the thought of appreciation constantly in mind. See that the vase that is drawn is a truly beautiful one in line, form, color, and texture. Arrange plant forms in the vase according to the principles we know as "Japanese Flower Arrangement." Register beauty, and see that the structure of the butterfly's wings, the curve in petal and shell, the color of bird and sky, all become part of the child, a reservoir of precious experiences from which he may draw in after years.

Teach the everlasting principles of good design. They have lived through the years, satisfying physical demands and biological needs as well as esthetic tastes. Emphasize, as a basic principle, the idea of perfect fitness to a particular need and a given situation. Dwell on appropriateness—the choice and influence of tools, materials, and processes. Impress the value of simplicity, goodness, and integrity. Recognize the economy that may result from a knowledge of art values and the ability to recognize art quality as it pertains to our furnishings and our attire. It has been said that "beauty has no relation to age, rarity, or price." Realize that we learn best by doing, and lasting knowledge grows out of experience. A demonstration of how an etching is made will be the most effective with which to develop an interest in prints and a desire to possess one. Creative expression in color, in wood, in metal, in textile, is the source for an ever-growing interest in like expression by others.

I once thought that painting landscapes in schoolrooms was purposeless and fruitless, but I changed my mind when a very ordinary individual who was driving me over the hills of Pennsylvania enthused over the enchanting and somewhat subtle coloring in the distance. I said: "Where and how did you ever develop such an appreciation of color and natural beauty?" He replied: "My teacher had us paint little landscapes in our little rural school." This man, it seemed to me, would need neither guidance nor help in the appreciation of a landscape in a museum.

Mr. Lorado Taft has said that "the best way to learn to appreciate sculpture is not to read about it but to try to do it," and he says further that the child who participates in the shop modeling or carving in vogue today is growing in an appreciation of sculpture that "no book nor lecture could give him." The watchword may be "appreciate by participation."

Art teachers and supervisors have a responsibility in all matters that have to do with the appropriate decoration and beautifying of schoolrooms. Certainly no one else could be expected to have more interest or more knowledge of the subject. Moreover, successful results must logically depend to no small degree upon the surroundings and general atmosphere of order and inspiration under which the art work is carried on.

The truly great buildings of the world stand as enduring records—not merely as man's efforts to build, but to build beautifully. We can not be satisfied in providing merely for physical needs and comforts, and build ugliness and leave bare, barn-like walls within. We are growing in our recognition of environment as a silent but a very impressive and inspiring teacher.

Beautiful school buildings and grounds provide increased attractions and affections for the school and the school life. They reduce the problems of both truancy and discipline. All should co-operate in the creation of this more beautiful and inspiring environment for our boys and girls.

If we are ever to be a beauty-loving, art-creating people; if there is ever to be an art which we desire, and real lovers of that art, it will be built upon the foundations now being laid in the public schools.

Playing the Game

BY RUSTIC BARD

If you would win success and fame
You sure must really play the game.
You must expect to get some knocks.
Sometimes they'll be most awful shocks.
But smile a bit, and raise your chin,
Then gird your loins and try again.

This Life is not a paradise,
It's filled with pain and sacrifice,
And he who's won success and fame
Has somehow learned to play the game.
No matter what your task may be
From troubles you're not wholly free.

If you would be a learned man
And keep yourself abreast the van
You must expect to work and toil
And oft you'll burn the midnight oil.
There is no royal road to fame,
So you must learn to play the game.

The Function of Music in Education—II

By ARTHUR EDGAR FRENCH

WE ARE told that "Long before men could articulate vocal sounds into words they could mimic the sounds of beasts and of birds. Before they could mimic they could pantomime. Before they could pantomime they could communicate ideas by simple gestures." Thus it is believed that vocal language was preceded, for many centuries, by pantomime and gesture.

Pantomime, among primitive peoples, is the language of imitative magic. The word "magic" is a common enough one in ordinary use, but it may be well to remember that it was originally employed as signifying a superstitious belief in the influence of certain ceremonial activities over supernatural powers in securing their favorable intervention. Savage peoples believe that to go through the rehearsal of a rainfall, for instance, by taking a vessel of water to the top of a tree and pouring it out so as to imitate the falling rain, the ceremony thus enacted, with its accompanying musical drama, has the magical influence with their deities to bring the needed rain. Hence the term "imitative magic," by which these ceremonies are known.

The gorilla dance of the African negro, the bear dance and the buffalo dance of the American Indian, and many other similar ceremonies conducted by savage peoples, are sacred pageants—dramatized prayers to the gods for success in a projected enterprise, the anticipated hunt or battle, for instance. These ceremonies, together with their musical accompaniments, have been inherited from a very distant past, dating far beyond the beginning of a written language. The modern dance is a development of these prehistoric pageants, which, by the way, are the most primitive form of musical expression. This leads us to the important observation that, centuries before the development in the human ear of the tonal sense, the rhythmical sense had become highly developed. Rhythm, therefore, is a more primitive human instinct than tonality. To our present discussion this is most important for two reasons: (a) The more primitive the instinct, the stronger is its hold on human nature. (b) A rhythmical movement in music which had its origin in the childhood of the race in a given type of emotional experience, and associated for untold generations with that emotional feeling, has the power to excite that same type of emotion in children and youth belonging to adult racial life.

A recent historian has written:—

"Beneath syncopation and ragtime we catch the faint echo of tom-toms, of bare feet patpatting against the ground, of naked bodies swaying in wild exultation." "Jazz," says this author, "is a reaction from civilization, a stripping off of the veneer of culture and cultivation. It is a temporary freedom, a swinging back to the old days when man, though a brute, was free."

Many of the Spanish dances now being exhibited in the United States as esthetic dancing had their origin in Africa, having been brought into Spain by her Arabian-Moorish conquerors early in the eighth century. The Spanish Habanera, known in this country as tango, was and is a vulgar dance, admittedly "unfit for civilized people." (See "How Music Grew," Bauer and Peyser, pp. 17, 18.)

But music in primitive life did not function, exclusively, in debauchery. Despite his primitive social state, the American-Indian, for instance, had his educational institutions, in which music functioned as a major detail. Perhaps it might not be too much to say that the highest exponent of the system was the traveling story-teller and song-leader, whose prestige extended beyond the tribal boundaries; for he was the itinerant instructor, through song and story, in the folklore of the race and in the traditions of tribal history and national glory.

We are told that all Aryan-speaking peoples had their bards who functioned as did the Indian story-teller. They traveled from nation to nation, learned their peculiar customs, and entertained and instructed their respective peoples with thrilling stories of adventure and descriptions of human modes of life in far distant lands, among many peoples. They kept alive the legends and folk-lore, the heroic traditions and the national aspirations of their own countrymen. In order to render these easier to remember, the bards invented rhymes and set them to tunes which they taught the people to sing as their national songs. Thus, in the simple educational systems of savage and semi-civilized peoples we learn that music functioned for entertainment and instruction—constructive in its usefulness as a means to a more intelligent appreciation of life's values.

Regarding all the social institutions and activities of a people as the total educational environment of the individual, we have seen that music has functioned in two ways: (a) As a retarding influence, holding him back towards the jungle life, from which even the most highly civilized people of today have so lately

emerged. (b) As an inspirational influence, urging man onward to higher attainment in the spiritual life to which he aspires.

A living creature possessing the inherent capacity to refer natural phenomena to superhuman agencies has also the ability to employ that power in the perception of the relations between causes and their effects, and intelligently to govern himself in his conduct in accordance with those relations. This elevates man from mere brute existence, subject to the stimuli of his little objective world, to that of a moral being, in whom has come to exist a subjective universe, governed according to laws which he is rapidly coming to understand, for the use and misuse of which he is morally responsible.

In the presence of the foregoing facts, and of our knowledge of the laws of human nature as these are formulated in educational psychology, dare we affirm that music is today making its greatest possible contributions to the realization of the aims outlined in my first article in this series which appeared in this magazine under date of September 26?

Old Traditions and New Ideas in Colleges

By W. E. CHANCELLOR
Cincinnati, Ohio

ON MANY a campus old traditions are jostled by new ideas, and on many a campus there is no jostling either because there are no old traditions or as yet no new ideas. Perhaps one realizes all this most keenly when reflecting upon some book or other that gives pictures of old college life in the light of modern facts; such a book, for example, as "Eight O'Clock Chapel," though others also might well be cited.[1] A few years before the World War educators were being asked to felicitate themselves and the nation because there was a slight tendency to reduce in number and to improve in quality our colleges, then numbered in the five hundreds. Now we have almost one thousand colleges, and we are asked to felicitate ourselves, the nation and all humanity, though nothing is said about any improvement in quality.

In the latest quarter of the nineteenth century some two hundred thousand youth were in the colleges from time to time, and upwards of a million boys and girls were in the high schools and academies. Now the colleges and universities together have the million, and the high schools and academies are pressing other millions forward.

In higher education we find ourselves with institutions of three kinds, as already indicated. The old kind run by the traditions, a kind in which the old traditions are accommodating themselves more or less wisely and pleasantly to many new ideas, and the new kind run by new ideas irrespective of traditions. This, of course, is not the common style for stating the situation, which is to emphasize external, mechanistic and objective features, and to ignore the displacement of the humanities by the various sciences and by the many technologies.

It is part and parcel of the trend that some of the colleges of half a century ago are dead, and that many have been so incorporated within other institutions that their identities are lost forever. In consequence, the actual number of colleges belonging to the second and third kinds above suggested is much greater than appears upon the face of the situation. A college with an old name may be in fact "very modern" in the exaggerated and fanciful sense of that term.

Our inquiry naturally proceeds to two questions: What are the old traditions? What are the new ideas? It is with no thought of exhausting the discussion that I venture a few comments with the sole purpose of developing some educational and public self-consciousness respecting this extremely rapid revolution in higher institutions. Things are being done, some things are even being advertised as done, that in fact are generally unknown not merely to the public but even to most educators. At first blush it may seem strange to say that many a young college instructor in these "modern" institutions does not know what the old traditions were, and it is obvious enough that many an old professor is but dimly aware of most of these changes. Visits upon more than a hundred college and university scenes have brought into view facts beyond imagination from the old professor who in senior year still used a class textbook in philosophy in daily recitation to the new instructor who had never, so he said, heard of compulsory church attendance.

[1] Patten & Field, 1927, Houghton-Mifflin. Half a dozen novels come into mind though not wholly to be approved either by the well-informed or by the judicious. Youth was "aflame" even in the days of "Victorian" Tennyson; see "Maud." Books of the philosophy of protest by educators might also be cited; see Meiklejohn, "Freedom of the College."

It was an old tradition that youth went to college to pursue one or other of the four learned professions, and was a poor exhibit in case he became "something else" than lawyer, teacher, preacher, doctor. Now we have a dozen "new" professions, eight of them in "engineering"—chemical, civil, mechanical, commercial, electrical, agricultural, mining, architectural—and banking, journalism, research of various kinds, and doubtless others. Of course, old Babylon and Thebes knew some of these "new" professions, yet they are new in the sense that they are now educationally organized. Even "business" is said to be on the way to becoming a profession with academic degrees. The influence of the tremendous social upheaval since the World War upon education is far greater than is commonly seen; the fact is here before it is recognized in the conscious social mind. In social prestige the successful banker and journalist and college president hold at least equal rank in a city's social life with the successful lawyer and preacher, perhaps outrank them. The youth of today finds a world for which the old novel and his grandparents' social maxims are in some ways misleading; his own ambitions recoil. He must reconstruct his own mind according to the facts.

It was the old tradition lasting throughout the twentieth century that the college took charge of all the interests of the students; stood in *loco parentis* through the final years before complete manhood was attained. The results of this tradition were many; eight o'clock chapel, college dormitories under close control; annual financial reports by the students to the college authorities as to their own personal expenditures; compulsory attendance upon all college exercises; direction and supervision of athletics by the regular faculty, and yet others. The new idea is that the student is his own master; is an adult, or nearly so. He lives where he pleases, as he pleases; may have fraternities actually without any faculty knowledge, or desire of knowledge; spend as much cash as he pleases, run bills likewise; goes to such classes as seem worthwhile in view of the fact that some time or other he will be examined for proficiency and attainments; runs athletics though with coaches nominally under alumni control, often scarcely answerable to the faculty, and in fact, though not yet ever in name, beyond control of the lay board of trustees; runs student magazines almost *ad libitum*. According to this new view a student is a free man. That the view was common enough at Bologna and at Paris six hundred years ago

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does not make it any the less new in America now. What we have not yet seen is control of the college and university by the students in legislature and court assembled, as in some mediaeval institutions.

It was an old tradition that the diploma was the certificate of a philosophy of life, more or less well-rounded and firmly based. It stood for the view by the faculty of the mind and character and conduct of the graduate. The new idea of a diploma is that it is a passport into or upon the road toward some occupation for livelihood. Let no mistake be made by anyone here—teacher, parent, employer, or other citizen. The two schemes are discordant; they are not contradictory but contrary, tangential; and their present trends are divergent. There may be a reconciliation between economic support as the first interest and social leadership as first; but this reconciliation is as yet not in common practice.

This reconciliation is by no means a new venture; a hundred and fifty years ago the colonial colleges sent out men with a philosophy of life and with a vocation, the ministry.

It was the old tradition of half a century ago that the college should provide a broad and deep education through four closely directed years and that thereafter the graduate should attend some professional school or lawyer's office or secure equivalent training in other lines. The new idea is that the four college years—or less—should be themselves vocational in nature and correspondingly narrow though specifically useful. The graduate may never have had a course in any literature beyond grammar. Also, he may never have attended once a meeting with his class-year comrades. Indeed on some college grounds classes do not exist. In consequence class loyalties are unknown and class alumni reunions are meaningless.

Such in a general sense is the swift and forceful conflict in higher education in the second quarter of the twentieth century. If the new ideas defeat the old traditions, college tuitions will be purchases of knowledge and training at cost or cost-and-profit, and the commercializing of higher education will become complete. Far more probable is compromise at once philosophical and practical.

Standards and Illusions

By W. D. COMMINS

AS A RESULT of viewing the game of life from the sidelines, with some attempt at gaining an insight into its implications, there have emerged two conclusions that sum up for us pretty well two important and related lines of personal development. One of these is that the moral growth of a man is a continuous series of acts of self-justification, and the other is that his educational development may be characterized by calling it a progressive process of disillusionment. Neither one of these summary statements need be particularly devastating in contemplation, even though in the first case we are touching upon what is often regarded as holy ground. We are not deserving of the name of cynics just because we realize that on all sides men are less concerned in bringing their actions into conformity with principles and ideals than they are in bringing their ideals and principles into confromity with what by nature they intend to do anyway. There are three facts that will absolve us of the charge of cynicism: This process of self-justification is not a conscious voluntary act on the part of man; the ideals and principles that suffer are often ephemeral and one-sided, representing an outgrown stage of development, such as adolescence; and finally, man is irretrievably good by nature, and if in the storm and stress of action, principles and ideals have been forced to give way, then we may feel pretty certain that man's nature has been speaking and that the principles and ideals themselves were at fault.

When we say that education is a progressive process of disillusionment, we are not striking at such a manifest tender spot as in the former case, but we are dealing even there with a situation whose implications call for a revaluation in the light of vital norms. If it be true that as we travel along the pathway of education we find ourselves forced to break with the beliefs and standards of other times and ages, should we not stop once in a while to ask ourselves if what we are getting in return is a fair exchange? The answer given by an unthinking modern world would probably be that it is more than a fair exchange, but we may not be able to trust this reply because it has been inspired by that same system of education that we are attempting to evaluate. It is only natural that this system of education should not condemn itself, and to take this answer at its face value would be arguing in a circle. We should try to get behind it all, draw back the curtain so that we may see what is going on back-stage as well.

I do not believe that we need to go very far afield to look for examples of disillusionment wrought in the interests of education. From

the early years of the child's mental development we see him forced to jettison one by one many of his infantile creations and delights. Santa Claus succumbs along with many another of his peopled kingdom of good spirits, and the break sometimes comes with such startling unexpectedness that he just naturally wonders what it is all about. "Suppose we were all dreaming," said a boy who was confused by his rapidly disintegrating faith in the dream world, "Suppose we were all dreaming. We might be, mightn't we? We might wake up and find everybody gone away." It is not such a far cry from this perplexed ingenuousness to the more sophisticated inquiry of the thoughtful college student, who seeing tower after tower tumble, wants to know the meaning of it all.

He has seen life transformed from a "mysterious life-giving principle" to a "thing of watery salt, held in cohesion by unresting cells." He is told that all he needs in order to explain life is a few things like colloids, chemical elements, and surface tension. The passage of the nerve impulse can be duplicated in the laboratory with an ordinary, copper wire model, and since man's behavior can be reduced to physiological activity in the nervous system, then it is only a matter of inference that man's mind can be explained in terms of a legerdemain passing of this electric-like impulse from one brain cell to another. The pathways that this impulse follows are already mapped out either by previous learning or by heredity, and since the final issuance of the nervous energy depends upon these physiological conditions, such a thing as our long-supposed freedom of the will must pass by the board. Science cannot explain it and will not admit what it cannot explain.

Our college student has found that he is an animal at one end of the scale of life, with an amoeba at the other; that the difference is not one of kind but only of degree; that intelligence is not the sole prerogative of man, but that it is a slow outgrowth of the evolutionary conditions that preceded him and made him possible, and that we can find it represented in the activities of the higher animals. He had believed as a child that he, along with the rest of the visible universe, had owed his existence to a mysterious Being, who shaped their fates with "one increasing purpose," but the multiplicity of the accounts of this creation given by the different religions scattered throughout the world has confused him, and the explanation of the immense role that superstition plays in the development of a religion has enlightened him. And so he accounts for his own religious beliefs as due to a tradition that is in the last analysis not very dependable. He falls back upon a positive science to explain everything, transferring his disillusioned faith to its new master.

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It is the same with love and marriage. Marriage is no longer the sacred indissoluble, made-in-heaven thing that our forefathers imagined it to be, but it is only a tenuous contract between two very infallible individuals who are generally acting in response to the movings of a love that is more accurately spoken of in terms of physiological processes centring within the human organism. Poets have deified passion, and scientists have reduced it to an apathetic imbalance of internal secretions. Along with the prosaic scientific analysis of poetry has gone the revision of our historic concepts. Instead of being the unadulterated bulwarks of human liberty and the perfect embodiment of school-boy ideals that former historians have made our national heroes out to be, we have found on closer examination that they were just as humanly fallible, and, if we take a cynic's phrase, just as meanly human as we know the present-day mixtures of good and evil to be. With the newer viewpoint many of the older books on history will have to be classified under the heading of novels and light romances.

We could multiply our examples with many other cases of youthful disillusionment at the

hands of scientific educators, but they would serve only to emphasize the trend already indicated. This trend toward intellectual Bolshevism has furnished wonderful fuel for the alarmist fires of our holier-than-thou brethren. They have predicted all kinds of evils for the country harboring such a system of education, and perhaps the mildest of these was that our universities are chiefly engaged in turning out cynics by the thousands. We know that this is not true. We are well aware of the fact that cynics do issue forth from graduation halls, but they have always done so, a fact depending more upon the individual apparently than upon the institution.

We might, however, on first view expect the increase to be rather appreciable, because of the avowed profession of cynical views by a great number of university teachers. But that neither they nor their products are true cynics at heart is owing chiefly to the fact that the personality of man is not a piece of cast-iron consistency. They act one thing and believe another—or, at least, they think they do. The university professor who raves and rants against traditional religion during the week-day classes will probably be found seated among his children in the first pew in front of the pulpit on Sunday. The young scientist who has produced a new book on the relation of personality to the secretions of the internal glands will probably spend his evenings writing love-sonnets to the lady of his dreams. And so on with others—each showing one face to his wife, another to his students, one to his minister, and another to his golf companions. It is perhaps one of the consoling thoughts concerning our education that the mind is after all formed of many logic-tight compartments, no one of which interferes very seriously with any other. Inconsistency is after all what makes men companionable. The situation is like the case of the negro, who was asked how he liked the Methodist Church which he had lately joined. He replied that he liked it very well, but that he did not let it interfere with his religion. It is a very great convenience for us sometimes and a saving grace of the inconsistency, that we usually do not let our beliefs and principles interfere with our actions.

But we aim to be consistent and are all the time looking for ultimate norms and criteria for the evaluation of life. There are two divergent tendencies, however, which even in the best of us are never completely reconciled. Each establishes its own norm, often pulling in opposite directions, and the best we can do is to strike some kind of a workable balance between them. One of these is theory and the other is practice. The first is primarily intellectualistic, rationalistic, having to do with the thinking nature of man. The other is predominantly emotional, sentimental, and is concerned rather with the expression of man's nature, whether in terms of actions or attitudes. Theory gives us our ideas and our paper-expressed personality, while the practical side of our being, whether determined directly by our human nature or indirectly by means of tradition, actually takes control of the helm and gives us our setting in the world of activity. The two often vary as violently as two opposite moods of the same individuals, and for practical purposes may be considered as such. When we are in the theoretical mood we rant against religion and speak in terms of internal secretions. When we are in the practical mood we sing hymns and write love-poems.

Each one of these moods may furnish its own norm of value, but it has always seemed to be characteristic of the philosophical conceptions of the meaning of life that they have been thought out on the level of the theoretical, intellectualistic mood. We have never had a man-in-the-street philosophy, but it has always been a high-brow, unpractical system of thinking. I do not use the word "unpractical" with any reference to the objective unreliability of our systems of philosophy, but only to emphasize the fact that they are green-table products, brought forth in the sequestrated sanctuaries of thinkers rather than doers. In spite of the monopolization of the field of philosophy by the theoretical mood of mankind, it may be that the practical mood has something very germane to say about the whole situation.

I once heard a university professor say that he did not understand how humans could be endowed with free will, since, whenever we attempt to analyze the mainsprings of human action we are thrown back upon the deterministic views of science. One of his students then asked him if he thought it would make any difference in the conduct of men and women if they came to the conclusion that they did not act freely. The gist of the professor's reply was that there would be a change, probably for the worse, and that consequently, the best thing for us to do is to act as though we had free will although we may know at the same time that our conduct is fully predetermined. To drive home his point he cited the example of the scoutmaster, who uses all kinds of surreptitious motives to get the youth into the open to study nature. He does not make a clean breast of his purpose to the boys, for he knows that they would resent this attempt at uplift, but he makes use of their love of play and games and uniforms to accomplish the real

purpose of the organization. It is perhaps a very pardonable case of wheedling the boys into doing something that they otherwise might have no taste for. The professor seemed to think that it was the same with the question of free will and many another problem handed down by tradition. But must we only play that we are free, while at the same time suffering with the guilty consciousness that we are anything but free? We all act as though we enjoyed liberty of choice. Even university professors do, notwithstanding the fact that they can summon up on a moment's notice overwhelming arguments in favor of the opposite hypothesis. What is the criterion of the true situation? Is it theory or practice? We have two norms.

Which are the fictions of life? Are they the norms that are evolved out of our intellectualistic mood, or are they the principles that are contained by implication in the everyday conduct of human beings? The pragmatic test, "if it works it is so," might cause a reversal of many of our notions. And many things, such as free will, that are frowned upon by the intelligentsia, do work. Traditional beliefs of the masses that are not much more than the subject of ridicule with university professors form the backbone of their very life. Must we play all these things, in order not to disillusion those who have not yet been introduced to the esoteric mysteries of education? Can we tell our students anything in the classroom and then act outside as if we did not believe what we have just said? It may be that instead of all the reasonableness of the case being on the side of the intellectualists, there are really two kinds of fictions, those manufactured inside our educational institutions and those we inherit. The difference is due only to a difference in type. The thinker has his own set of postulates and the doer has his. Neither system contains the criterion of its own truthfulness, and we must learn not to judge all things in the light of only one.

What is the court of last appeal? It only adds to the complications and mystery of life that there are, outside of an artificial legal profession, no courts of ultimate appeal. We work over what tradition, and science, and history, and prophecy, give us and try to precipitate out of the mixture a workable compromise. When we make use of the criteria we have, we shall probably find that the balance does not swing nearly so heavily to the side of the intellectualist as our intellectualistic culture would have us believe. Practicality is often notoriously on the side of the man-of-the-world. Mathematicians had proved to their own satisfaction that it would be impossible to fly heavier-than-air machines, and now men

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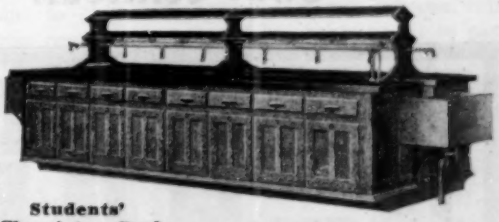

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are crossing oceans in them. Political economists reduced to an absurdity the economic principles of a practical automobile manufacturer, and he now counts his wealth in millions. The path of progress to a higher civilization is strewn with can't-be-dones that later gave place to did-its. The philosophy of the scientist is after all only a philosophy of fictions, so why should it be supposed to carry the ultimate criterion of objective worth? What are the electron, the ether, electricity, force, and a hundred other scientific concepts, but figments of the academic mind? No one would have the hardihood to suppose that these things exist after the fashion in which they are conceived. Some of them, such as the ether, are almost absurd contradictions. But scientists speak of their explanations "as if" all these things were true. It is the philosophy of "as if" as one German thinker has named it. After all, all that science does is simply to exchange fictions for fictions. All life is "as if."

Sentiment seems always to be on the side of the man of the world. But we might stop here to ask ourselves if we are primarily intellectualistic beings, or predominantly emotional, affective beings. This is probably a prejudicial way of putting the question, as there need be perhaps no such implied opposition between intelligence and sentiment. But merely from an esthetic viewpoint, if it is in the nature of things that we must play with fictions, why not pretty ones? The final evaluation of cultures may depend, in the last analysis, not upon their intellectual achievements, but upon the esthetic appeal of the fictions that have formed their respective backgrounds. On this basis racial differences may turn out to be more than mere distinctions.

If we attempt to evaluate our own culture we come upon the problem of placing appropriately on the scale, our typical, cold, anodyne, university professor, who is often looked upon as the high product of civilization. Is he a highly developed human being or is he a manikin? Is he the acme of perfection or is he a monstrosity? It may be true that he is very necessary for the work that he is doing, but he is probably only a one-sided human specialist, with the specialist's usual usefulness and narrowness. When we think of the number of things that he has left behind him in his course of disillusionment, we are not sure whether he is to be pitied or admired. Our attitude toward him will be determined by what we judge to be the aim of education. Is it to live the fulness of life or is it to know the most according to the orthodox scientific theories?

We remember the poetic tragedy of Little Boy Blue, whose toys waited in vain for him in the dusty closet. I wonder if it would have been any less of a human tragedy if he had not been snatched by death but had simply outgrown them on the pathway to disillusionment.

PHOTOGRAPHERS TO THE NATION'S SCHOOLS FOR TWENTY-FIVE YEARS

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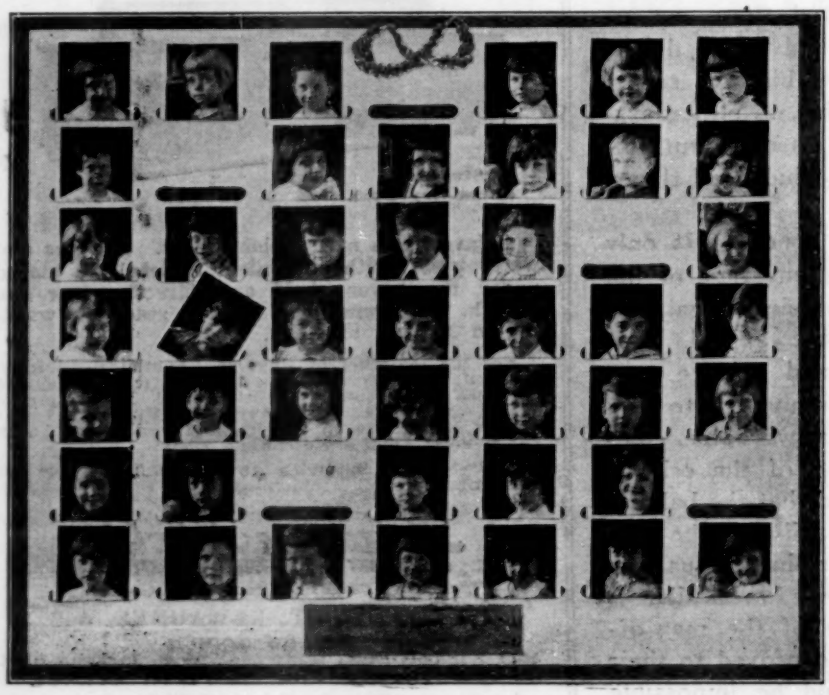

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CHARACTER CHATS

By JOSEPH B. EGAN, A. M.

The Secret of Success—Part I

A young man in search of success once stood looking up at the majestic spires of a newly erected church. "There," thought the youth, "stands a symbol of success. The builders of that church, most surely, can advise one wisely as to the way I should go. The young man went first to the office of the architect. "Tell me," said he, "the secret of your great success." "My secret," answered the architect, "is this. I use the dreams and visions and wonderful creations of men who are long dead. Make these dreams and visions your own, and then sell them to the world at a big price. Behold your doorway. It was dreamed out in old Spain a thousand years ago. The man who beheld the vision of yon lofty spire has been dust for ages, but today his dream is mine, and I am selling it again to the people of the world as others who come after will sell the dreams I dream and the visions that I see. It is all very simple, is it not?" The young man nodded his head and went his way, but as he went he was bewildered. "It is all very simple," said he to himself, "once you have found a market for dead men's dreams." In due time the young man reached the office of the great contractor who built out of wood and stone the dreams of the architect's dead men. "Tell me," said the youth, "the secret of your success." "The secret is this," said the builder. "I know my own failings. I am not too bright, and I am not very learned, but I know how to use the wisdom and brains of other living men. I have succeeded because I have been able to keep men wiser than I working for me. It is all very simple, is it not?" The youth admitted that it was and went his way, but as he went he wondered. "Just how," asked he of himself, "am I to get wiser men than I to give up their lives in any service of mine?" In due time the youth reached the office of the chief stone mason through whose shops went all the material that wise men of the builder's office fashioned into walls. "Tell me," said the youth, "the secret of your success." The stone mason laughed. "That is easy," he said. "Find out what the world wants, whether carved stone or timber, or common bricks. If your hands are not skilful enough to do the needed work hire the skilful hands of someone else. It is all very simple, is it not?" The youth admitted that it was, but as he went away he wondered just what the world needed most that he could supply, and just where were the hands that he could hire to supply it. That night the youth took stock of his findings. The architect had founded his success on the dreams of the dead, the builder on the skilful brains of the living, and the mason on the toil of the hands of the workers of the world. "It is all very simple," muttered the youth, "and all very difficult." Whereupon the weary eyes closed in much needed sleep.

The Secret of Success—Part II

Scarcely, however, had the youth's body fallen asleep when his spirit rose up and continued the search. Of course the spirit was free to go as far and as fast as it liked, so it sped away through the starlit night to another world, where in the majesty of thought, other spirits, like itself, only far more beautiful, were planning and toiling in the service of beautiful things. Straight on sped the spirit of the youth till it came to a shining being on whose high brow glittered a morning star. "Wonderful spirit," said the youth, "I have come a far way to ask of you the secret of success." The beautiful spirit smiled and looked down for miles and miles on the little spirit whose voice reached up to him. "Little spirit," he said, "you need not have come here for the answer you seek. It lay all about you in the world you left. Did you ever notice a bright, golden flower lying beside the dust of the road?" "Yes, indeed!" said the youth. "The dandelion is quite common in the world from which I came." "Consider the dandelion," said the spirit. "Consider how it toils at its dandelion business. Through darkness, or sunshine, through drouth or rain, it has but a single purpose in life. It toils and spins the fabric of its leaves; it is never idle; it knows no wasted hours. Is all this high endeavor purposeless? Is it without design that it looks forward to a perfect end? Behold, the blossom of the lowly plant! Behold it not as a golden tissue that is bright today and blown about in white spray by the wind tomorrow, but see it as the coinage of a high and beautiful ideal;—the foot of man may crush it, or the iron wheel press it into the earth, yet in it love has won a noble victory and been crowned with the true success. Go therefore, O youth, select that work which fits your talents best, but before the fingers close upon the first tool, fashion in your soul the bright and glorious ideal that shall crown your life's work as the golden flower is crown and glory to the plant beside the road. Then all your labor shall be lightened and the weariness shall fall away and strength shall come to you and new vigor out of the exhaustless reservoirs of thought. But that is not all. Just as the leaves of the plant unfold one by one and the petals of the flower also, so must the day's work be to you an unfolding of your plan, without halt, unto the very end. Let no day darken into night that has not seen you toiling at your task." "But," cried the youth, "I have no talent for any special thing. I know not what to do." Then a light of great compassion came into the wonderful spirit's eyes. "Would that I could show your mission to you," said he. "As certainly as the sun shines on your far earth, there is a work which waits for you alone to do. Blessed is he whose eyes are opened to his work, but this I will say to you, —all work is noble in proportion as it expresses the will of man serving the purposes of God. I promise you this: Select any honorable, needful task; build in your soul the pattern of your high ideal. Spend but one full hour each day in bringing it to pass, and before a quarter of your life's sands have run, you will see your success flower in golden beauty about you on the earth."

The Secret of Success—Part III

When the young man awoke he rubbed his eyes and looked about. It was broad daylight, a robin sang cheerily in the tree outside. A fly buzzed sleepily on the wire window screen, the voice of a man floated in, carrying with it the notes of a familiar song. The dream was still very clear in the young man's mind, and the star on the forehead of the spirit shone dazzlingly bright in memory. "I shall go to the new church," said the youth, "and from among the many tasks out of which it is springing into being, I shall choose one. That I shall make my life's work since it is evident, if it is of importance in the building of a church, it is of importance in the building of the characters and success

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of those who are employed at it." When the young man came near to the great building he saw, standing before one of the empty arched windows, looking first at a blue-print in his hand and then at the window space, an aged man whose face in a faint way resembled that of the spirit of the morning star. "He is planning," said the youth to himself, "one of the beautiful windows of the church. It will be of glass colored and shaped in a marvelous manner and veined with lead. It will lend glory to the structure when the sun's light falls upon it." Then into the soul of the youth stole a soft decision. It came shyly like the spirit of a flower, opening first a leaf, then a bud, then its full blossoming beauty. "I shall become a maker of beautiful windows," said the youth to himself. "I shall follow the advice of the spirit of my dream." As he spoke the words of the great spirit came to him clearly once more: "Before your fingers close upon the first tool, fashion in your soul the bright and glorious ideal." That day the youth spent on a hillside sloping to the west, and, as the sun sank, the clouds were lit up with golden glory; in between the clouds ran green-blue threads of open sky. "A mighty window," thought the youth, "set into the greater temple of the universe. Behold the Master, Himself, is a member of the craft that I shall join. Behold how through the majestic windows of the night pours in the spirit of the world beyond, inducing men first to marvel, then to pray."

The Secret of Success—Part IV

When the youth had followed the advice of the spirit of the morning star and had built up in his soul a high ideal he said within himself: "Let me so build that every act of mine may alter, in some lovely manner, the cold, white light of common day. In some little measure let my work also let in on the darkness of the earth the sweet and gentle beauty of the spiritland beyond." Then the youth went down from the western hill and found the aged man still pondering before the empty windows of the church. He went up to him and told him all, but the old man shook his head and said there was no place. Week followed week, the church took shape under skilful fingers, and the first beautiful window was set in place. The youth found employment in another trade, but spent his spare time in the nearby library pouring over the rare and little used pictures of the famous windows to be found in Europe. Each evening, however, he went down to the church and, standing inside, studied the harmony of the new windows against the setting sun. One evening, as he stood thus, lost to all outward things, the old man came softly in and stood behind him. He, too, came to note the beauty of the setting sun streaming through the mellow colors of the leaded glass. Instead he watched with smiling eyes the youth before him. And so the chance came at last. The next day the youth entered the employ of the old man and began, in earnest, the work that was destined to give him a high place among the artists of the world. When in the course of years he had passed away, in a corner of his workshop friends found a huge packing case. When they opened it a marvelous leaded window was exposed to view. It was set up against the sun and at the sight of its radiant splendor those who beheld it grew silent as though stricken dumb. Towering in the centre in majesty and glory stood the spirit of the youth's dream, the morning star gleaming upon his uplifted brow. About his shining feet, half hidden in clouds of dust, the architect moulded with bony hands the dreams of the mighty dead; the master builder cemented into great arches and doorways the brains of his living brothers and the chief mason laid mighty foundations criss-crossing the fingers of his fellow men, but rising around them like scattered coins newly minted and bearing the semblance of the great master went borders and wheels of golden dandelions. And as the onlookers studied the glorious scene, like a pale lavender smoke the spirits of man seemed to rise in a weaving pattern from about the feet of the spirit and circle his head and pass on into the blueness of the open sky. But one thing remains to be told. Across the bottom of the window went a legend which read: "Out of the ideal, as out of the hidden powers of the seed, grows up into glory the doings of men."

Meadow Larks

This morning I heard a meadow lark upon the hill. Its clear, silvery song seemed a very part of the beautiful, cool dawn, the dew that spread pearls upon the grass like rain, and the fresh whisper of the wind among the newly budded trees. How many centuries has this miracle of song been lived again on the same hill, in the same dawn, with the same melodious strain of song giving it a voice? And yet while the hill has stood unmoved and the dawn has merely changed the colors of its robes, the song has been fluted forth by countless throats, each one taking up the lovely task as another weary with old age has laid it down. So does harmony save itself from the reach of dust and death. The song of the meadow lark is of finer stuff than his eyes or throat or beautiful wings. The same is true of the lovely words that come forth from a poet's soul. Like song upon a sunlit hill that birds hand on from throat to throat, the poet's words pass on from lip to lip, and soul to soul, through all the generations of mankind. The voices of orators and statesmen and lawmakers are heard and echoed and silenced in the hills and hollows of human life, but the words of the poet come with each season like the reappearing birds and flowers and clouds, eternally the same in beauty but garbed in other feathers, other cloth of gold and other human words.

A poet who spends his every hour distilling from the agonies of life one single sentence that may be classed as the words of inspired spirit has not lived in vain. We may laugh at him and make poor jokes about him and his misery. We may refuse to buy his wares and condemn him to the cobwebbed twilight of a frosty attic; we may give him but a line of print when his frail body can endure the fight no longer and yet his are the words that ring on and on through other throats and other minds, bringing to the listening souls of men the sweetness and the freshness of the pure air on higher hills.

You wonder what I mean no doubt. Let me bring a poet back for you and cause his soul to sing immortal lines. Other ears than yours that now are dead have heard the music of his voice and others, still unborn, are rising out of the dust to listen. Amid the crash of empires these words of the immortal Hugo ring on forever:—

"Be like the bird that, halting in her flight
Awhile on boughs too slight,
Feels them give way beneath, yet sings,
Knowing full well she hath sustaining wings."

Tears

By Mary Francis Butts.

Is it raining, little flower?
Be glad of rain;
The burning sun would wither thee—
'Twill shine again.
The clouds are very black, 'tis true,
But just behind them shines the blue.

Art thou weary, tender heart?
Be glad of pain;
In sorrow sweetest things will grow,
As flowers in the rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

—School of Education Record.

EDUCATION IN ACTION

High School Education In U. S. Called Chaotic

Secondary or high school education in the United States today appear chaotic to Eustace E. Windes, associate specialist in rural education for the Bureau of Education, and paralleling this disorder is a setting of adult society which, in his opinion, makes for social disruption rather than for solidarity. Beneath the apparent chaos in high school education, however, Windes believes there is a clearly discernible directive purpose and the confusion is the confusion of the variant stages of growth." Windes handles two-ton words in his report with the careless grace of a railroad baggage handler, but the idea is that the old purpose of secondary school education being a training for college has now given way to the education of children between the ages of twelve and eighteen "for any worthy purpose in life in our exceedingly complex democratic social state." It has been found necessary, in other words, to equip those who can't go to college as efficiently as possible to wrest a living from the world after they leave high school. As a result a profound change has come about in the American high school population which is reflected in adult society, and which has brought about action and thought by groups in our citizenship.

Mountain School Built on Runners

A rural schoolhouse, perched on sled runners, was built recently in the heart of a logging camp in the Sierra mountains near Mariposa, Cal. The novel structure, standing at an altitude of 6,666 feet and considered one of the loftiest schools in California, can be moved about from place to place with ease.

Cites Advantages Of Small Colleges

"Group living" and "group teaching" were named as the main advantages of the "small college plan" in a statement recently issued by Dr. Alexander Meiklejohn through the University of Wisconsin. Dr. Meiklejohn will head the new Experimental College of the university. Woodrow Wilson's plan at Princeton was that the students should live in small buildings or groups of buildings and that teachers should share that residence, should be members of the groups, influencing and leading them by friendship and genuine acquaintance, he said. "One has no right to expect that good teaching and studying can be done in the living conditions as they now are. Teaching is not the giving of information," he asserted. "It is the stimulating and directing of a mind by other minds which are going in the same direction, and residence arrangements must be such as to give to that influence both naturalness and power."

Children Publish Volumes by Hand

Fourth and fifth grade children of the Boston public schools already have started on the "something-to-do" books which were a feature of their work in manual training last year. These books are entirely of their own make-up and represent the application of their manual training use of paper. On blank sheets the children paste a variety of things they think will be of interest to other children, bind them into books and give them to the Junior Red Cross for distribution here or in other countries. The work involves the application of what they have learned in arrangement or design, proportion, spacing, printing, color and dexterity.

Furnished Homes Rent for a Song

"Furnished apartment, fine lawn and shade, for rent for a song." Only bird tenants need apply. Boys of the Fountain Grade School, Pueblo, Colo., are the owners and builders of the bird houses, which they place in their home yard trees. The only rent is the song of the bird during the summer stay. The boys believe that comfortable quarters, sheltered from the weather, encourage birds to better care for their families. Every bird should have a modern home, is the belief of W. C. Thompson, instructor in woodwork at Fountain School. He requires every boy to build at least one bird house.. The first one leads to the construction of others. Some are constructed for certain birds.

New School For the Blind

An experimental school for the blind has opened in Watertown, Mass., under the direction of the Perkins Institution of that city and the American Foundation for the Blind of New York City. The experiment will be of a psychological nature and will endeavor to teach blind pupils not only to read with their hands, but to think with them, as most of their perceptions are received in this manner, the announcement said. Other questions which the school will develop are the possibility of teaching the blind to read raised letters synchronously, with both hands, instead of with one hand, and the reading posture for the blind. The officials of both institutions hope to develop the experimental school to such proportions that it will become a training school for teachers of the blind all over America.

College Girl in Race for Mayor

Miss H. Gwendolyn Jones, twenty-four, a graduate of the University of New Hampshire, class of 1927, has filed as a candidate for Mayor of Concord, N.H., and has placed in the municipal primary. The present mayor is seeking renomination. Miss Jones worked her way through the university She had a brilliant record at the school and won many prizes and honors, including the leadership of the varsity debating team. Her home in Concord is with her widowed mother.

Education Reversing Social Order

Rev. William R. Inge, "gloomy dean" of St. Paul's of London, in a recent statement said that "education is rapidly removing the dialectical differences which in England, perhaps more than in other countries, accentuate social barriers. Now that gentlemen's sons are in hundreds becoming bagmen, floor walkers and what not, while the sons of workmen are entering the professions through the county council schools and state subsidies, a man's occupation will soon be no indication of the position of his family."

Wesleyan Acts To Control Autos

Possession of automobiles is denied to freshmen and sophomores, and only juniors and seniors who attain moderately high scholastic standing may own cars at Wesleyan College, Middletown, Ct. Dean Frank W. Nicholson made this announcement of the Faculty ruling regarding ownership of automobiles by undergraduates at college. Students must register their cars at the college office and must show written instructions from parents permitting such ownership. The college has designated a parking space for cars, and no student will be permitted to leave a car on other college property.

Advises Study of High School Pupils

The modern youth problem may best be met through Parent-Teacher Associations in the high schools, providing those organizations make a study of the children's activities outside the school, according to Mrs. B. F. Langworthy in a report to the National Congress of Parent-Teacher Associations. "We understand the pre-school child and the child in the grammar school," Mrs. Langworthy said, "but when it comes to trying to understand the boy and girl in the high school we throw up our hands. Parent-Teacher Associations in the high school need not bother about what their children study. What they need to do is to find out what they do and what they think when they are not in school. Parents of high school children should make it a point to study the child. They should read about the things in which the modern boy and girl are interested."

Regents to Sue State Board

The University of Minnesota will seek through court action to throw off political control in a suit soon to be instituted by the board of regents against the State Commission of Administration and Finance. The university will claim the right to manage its own affairs by virtue of provisions of its original territorial charter, while the state commission, it is understood, will counter by claiming powers under a legislative act of 1925. Action will be brought by the board of regents on the basis of the refusal of the state commission to allow the university to spend $45,000 to inaugurate an insurance plan for its employes. The university's proposal to establish home sites for its professors has also met disapproval by the commission.

Dangers Seen in Mental Gradations

"The school term that has ended provides interesting indications that the democratic public schools may become the incubator in which a caste system is hatched out for the United States," declares the Independent. "The evidence is based on a trend toward the inauguration of a system of student gradations in which pupils are sorted out into mental classes according to various degrees of alertness and ability to absorb knowledge. Pupils are classified into three groups—superior, average and inferior." Increase in public school attendance, more rigid enforcement of compulsory school attendance statutes and a greater variance of student intelligence are mentioned as some of the reasons for the innovation, the Independent states. "It is to meet these new demands on a school system necessarily geared to the average mind that educators have cautiously begun experiments in mental gradations. Their scope will undoubtedly be widened, as more and more principals follow the lead of the pioneers, perhaps to the point where the public school, main structure of American democracy, will some time become the laboratory which will establish the fallacy of the unwisely popularized American theory that 'all men are created equal.'"

More Schools, Cry Of Soviet Chiefs

With 7,000,000 roubles allotted for this purpose the state will build 750 primary schools in Central Russia this year, to fight illiteracy among the peasants, according to plans of the Educational Commissariat of the Russian Republic, a part of the Soviet Union.

Garden Work by Pupils Progressing

Interesting children in the beautification of their schools by both outdoor and indoor gardening is a new application of school garden work in Boston introduced this year by Daniel W. O'Brien, assistant director of manual arts, in charge of agricultural work. The plan has been tried out so successfully in a few schools that now it is to be definitely developed as a part of school gardening. As well as giving the children both practical and cultural instruction, this new feature has lent zest to their garden work, a new personal interest in school and home, a more intimate interest of the home in the school, and has done something toward the making of a city beautiful and a home beautiful, Mr. O'Brien points out.

Simmons Girls Appear in Court

Members of the Simmons College school of social service played criminal court recently at the courthouse in Pemberton square in Boston, filling official positions high and low in the idle courtroom. Thus posted, they listened to instructive addresses by an assistant district attorney and the chief probation officer of the superior court, on how justice is dispensed. Miss Katherine D. Hardwick, director of field work of the school, occupied the bench as judge during the session. One young student was placed as clerk, another as district attorney (from China, incidentally), others as counsel for defence, and others as court deputy and court crier, and then, to the merriment of the assembled girls, chose three of them to sit in the iron dock. Twelve young women were also slated as jurors. The girls later visited real trials in the building.

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Supt. R. S. Greenwood, of Waldoboro, Me., writes: "I believe that if each of my teachers could have had one of your little manuals you could have sold me more of your books during the past two years. I hope you can spare me at least ten or a dozen."

We thought his orders were good, as it was, and are glad to supply his teachers. He refers to a brief outline of the ARLO PLAN of reading for interpretation. Perhaps you would like copies of this little manual. We are always glad to send them to school people.

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Endows Esperanto School With Hope of Ending War

With an international understanding which would prevent war as their objective, Mrs. Mabel Wagnalls Jones, daughter of Adam Wagnalls, the late publisher, and her husband, Richard J. Jones, of Northport, L. I., have endowed in the isolated village of Lithopolis, O., a school of Esperanto, the first of its kind. This community of 300 persons may become the capital of an invisible empire, founded upon Esperanto, the "universal language." Boys and girls in the lower grades of the Lithopolis and Bloom Township schools are being taught Esperanto, and the teachers are taking more advanced work. Night classes for adults will also be conducted.

Women Valuable On School Boards

No school system, in a community large or small, urban or rural, can successfully develop without the help of women on its school board, believes Mrs. Ernest J. Mott, member of the San Francisco Board of Education. Mrs. Mott recommends this kind of public service to women voters. Women are needed on these boards, she says, because they appreciate fully the relation of the home to the school. "While there is no difference between men and women in their desire to bring the public schools of their respective communities up to a very high standard of efficiency," she says, "the multiplicity of details that confront school directors requires the point of view, the knowledge and understanding, as well as the wise and intelligent interest of both sexes."

Teachers Marry To Avoid School Ban

There was a decided rush of women school teachers in Oldham, England, recently to marry in anticipation of the Town Council of Oldham passing a resolution at one of its meetings. The ruling contemplated would prohibit appointments of married women as teachers in the future, but would permit the married women teachers already employed to remain in their positions.

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TREND OF THE TIMES

MAJORITY VOTE on any fine issue is sure to be wrong, in the opinion of the Rev. Dr. Harry E. Fosdick. "Think of taking a majority vote on the best music," he said, "Jazz would win over Chopin. Or on the best novel. Many cheap scribblers would win over Tolstoy. And any day a prize fight will get a bigger crowd, larger gate receipts and wider publicity than any new revelation of goodness, truth or beauty could hope to achieve in a century."

GREATEST ART-HOLDING nation in the world is England, declares Sir Joseph Duveen, head of a London firm of international art dealers. Apart from private and provincial collections of corporations, the national value of pictures and art objects is $1,000,000,000 or more. More than $25,000,000 worth of valuable pictures and $1,000,000 worth of art treasures — books, tapestries, furniture—were bought by wealthy Americans this year in England.

NICARAGUAN VOTERS will be registered under the supervision of the United States. Secretary Kellogg declares that in supervising the Nicaragua election the United States "is to see that every citizen of Nicaragua entitled to vote has a full opportunity to do so. Every effort will be made to eliminate fraud and intimidation. Present voting lists are wholly unreliable."

OUR YOUNG PEOPLE are restless and bewildered by their newly found energy and released point of view, but are not dangerously neurotic, believes George F. Kearney, of Philadelphia, in an address on the Slow Club movement. "Kindergarten teaching implanted ideas of independent thinking and action in the minds of youngsters which have persisted despite all that the more conservative secondary schools could do to them."

DEPARTMENT STORES in America are decidedly too numerous, says H. Gordon Selfridge, head of Selfridge's, Ltd., London's big department store. He is on a business tour of this country. He said he thought the solution of America's department store problem lay in mergers, but he does not think mergers are probable.

PRISON POPULATION in the United States shows steady increase in thirty-one states. On January 1, 1923, there were 47,573 inmates in the fifty-eight state prisons and reformatories of the above group of states, an average of 66.6 for every 100,000 population. The total reached 59,692 on January 1, 1926, and by January 1, 1927, the number was 63,828, or 84.1 persons for every 100,000. Effectiveness of law enforcement was given as the principal reason for the increase.

NEW YORK CITY'S real estate valuation for the next year is placed at the staggering total of $15,500,000,000 by the board of taxes and assessments. The Equitable Life Building in the financial district is listed as the most valuable office building, being assessed at $31,000,000; The Commodore, the most valuable hotel, $14,500,000; the Metropolitan Opera House, the most valuable theatre, $5,630,000; the University as the most valuable club, $4,050,000.

MOTHERS of two or three children of the working class are the most overworked and exploited members of our society, according to Professor Paul H. Douglas of the University of Chicago. These women, in general, cut their consumption of food and clothing far below that of their husbands and their employed children, and have few of the diversions which they enjoy, he asserted. He declared that kitchen stoves and washtubs are worse tyrants than factory or office work.

ELECTRICITY is now used by more than 68,000,000 persons in the United States in preference to other lighting mediums. In the last ten years the number of installations has tripled, the total number of homes being 16,000,000, exclusive of those having private plants. In 1926 the eastern and western sections of the country called for more electric installations than any other portions.

NO "WRECK of the Hesperus" was found when the Coast and Geodetic Survey dragged the vicinity of Norman's Woe reef at Gloucester harbor, Mass., locale of Longfellow's famous poem. Two wrecks were found but these vessels were of comparatively modern construction.

TROLLEY CARS will no longer operate in the state of Nevada. Early in September the last street car of Reno, and likewise of the state, rode into oblivion. The system will be scrapped. Busses have supplanted the trolley system.

The BOOK TABLE

MUSIC APPRECIATION FOR EVERY CHILD. By Mabelle Glenn, director of music, Kansas City, Missouri; Margaret Lowry, educational director, Kansas City Symphony Orchestra; Margaret DeForest, assistant supervisor of music, East Orange, New Jersey. "Music Notes," Book One. A pupil's notebook containing twenty-eight "listen, think, do" lessons, illustrated with themes from compositions, cut-out pictures of instruments identified through hearing, and pictures of composers. For fourth grade. "Music Notes," Book Two. A pupil's notebook containing thirty lessons following those in Book One and similar to them in character. For fifth grade. "Music Notes," Book Three. Thirty-two lessons stressing nationality in music, and correlating with history and geography studies. For sixth grade. New York, Chicago, Newark, Boston, San Francisco: Silver, Burdett and Company.

It is a joy to be alive when there are such opportunities for children in school to get the thrill that comes to any child every day when teachers, principals, supervisors, superintendents and boards of education are in step with the educational spirit of the day.

We are prompted to write this as we see "Music Appreciation for Every Child," heavy paper, inexpensive, with "Folk Music of Russia, Music from Italy, Music from Hawaii, Music from Spain, Music from Hungary, Music from the Philippines, Music from Scotland and England, Music from Ireland and Wales, Music from Japan, Music from the Norsemen, Music from Our Own Country.

In every case there is a picture of the land of the music, often of some famous musician of the country. The teacher is helped to make the most of every characteristic feature of the music of the land whose music they are singing or to which they are listening on the Victrola or by the school orchestra.

THE AMERICAN SECONDARY SCHOOL. By Leonard V. Koos, University of Minnesota. Cloth. 750 pages. Boston, New York, Chicago, Columbus, San Francisco, Atlanta, Dallas: Ginn and Company.

Professor Koos has already published two books that have attracted wide and favorable attention. They are on the two "Junior Schools," "Junior High School" and "Junior College." These are recent departures in American education. "The American Secondary School" deals with secondary education in a large way. For instance, it magnifies the secondary-school organization as it relates to size and distribution of high schools, rural secondary education, vocational education, adaptation to difference among pupils, educational and vocational guidance, extra-curricular activities, community relationships, problems relating to the teaching staff and the school plant.

SECONDARY SCHOOL CURRICULA. By Willis L. Uhl, University of Wisconsin. Cloth. 580 pages. New York: The Macmillan Company.

The professional books of 1927 have an almost uncanny similarity in their challenge of the professional tendency of the past five years. For instance, Professor Uhl somewhat timidly suggests that the reason he does not reprint representative programs of study is because such programs vary from time to time in progressive schools; that he places special emphasis upon the sociological approach to curriculum making; that he wastes no time in attempting to maintain the artificial barriers between curricula and procedures.

Perhaps his most daring thought is in the suggestion that over-zealous reformers are intrigued "by winsome arguments of practical men who desire to eliminate theory and to substitute therefor short, pretentious schemes for learning."

ECONOMIC GEOGRAPHY. By John McFarlane, University of Aberdeen. Cloth. 647 pages. 2 West 45th Street, New York: Isaac Pitman & Sons.

Whoever aspires to acquaintance with world economically must have McFarlane's "Economic Geography," which in its third edition is enriched in each enlargement. It is interesting history, vitalized geography and reliable economics. It would be a tragedy for a high school library not to have this fund of information scientifically classified and skilfully presented.

CAMP RECREATIONS AND PAGEANTS. By Mari Ruef Hofer. 347 Madison Avenue, New York: Association Press, National Council Y. M. C. A.

Miss Hofer has specialized in intimate knowledge of children and young people. She is always independent in her estimate of cause and effect of professional theory and practice. She is creative in remedies for weaknesses in conventional educational affairs and is never deceived by the appeal of any professional jazz of the day.

It is the trend of professional caution and adventure of the years which makes "Camp Recreations and Pageants" of incalculable value at a time when President Charles W. Eliot's famous statement is being demonstrated. He said: "The organized summer camp is the most important step in education which America has given the world."

A COMPREHENSIVE GUIDE TO GOOD ENGLISH. By George Philip Krapp, Columbia University. Cloth. 688 pages. Chicago, New York: Rand McNally and Company.

This is as welcome a book as has come from the press in many a day. It has the virtues of a dictionary for some 15,000 words about which one is likely to want special information. It is also an inspiring book prompting to better use of words. It has no rival and challenges admiration. It has combined important features of a dictionary and a rhetoric. It is in the best way a guide to the better understanding of English as well as to the better use of English. The comments about words are not such as a dictionary gives, but such as one needs to know for a critical appreciation when he uses the word and will enable any one to use the word skilfully.

THE HOUSE WITHOUT WINDOWS AND EEPERSIP'S LIFE THERE. By Barbara Newhall Follett. New York: Alfred A. Knopf.

This book must be judged by what it is. It is the real writing of a little girl between the ages of nine and twelve, a little girl who had never been to school. There is nothing as surprising as the father assumes in the fact that a child can get so much home-made education. While there is unusual literary talent in this story we have known highly important attainment by children who have had little schooling, public or private. All the same the Historical Note of ten pages written by her father, Wilson Follett, makes Barbara's book, published when she was twelve years of age, exceedingly interesting.

Books Received

"Germelshausen." By Friedrich Gerstacker. Milwaukee, Wis.: The Bruce Publishing Company.

"The Social Composition of Boards of Education." By George S. Counts. Chicago, Ill.: The University of Chicago.

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GRINS BETWEEN GRINDS

Customers in View

A young suburban doctor whose practice was not very large sat in his study reading away a lazy afternoon. His servant appeared at the door.

"Doctor, them boys is stealin' your green apples again. Shall I chase them away?"

The doctor looked thoughtful for a moment.

Then: "Of course not," he said.—Rehoboth Sunday Herald.

Tommy Knew

Small Brother— "What's a maxim, Tommy?"

Tommy—"Aw, that's somethin' that tells how good it is to do somethin' you don't wanter."—Pathfinder.

A New One

The story of the Scot, bent on taking his wife to "the pictures," who scanned the posters outside all the cinemas in the town and finally decided to patronize the show that announced "The Woman Pays," is very familiar. Not so familiar is the tale of the days preceding his marriage, when he was discussing with his sweetheart their plans for the future. "Which church shall we get married at, dearest?" she asked; and Donald answered: "Weel, I like the look o' the kirk wi' 'United Free' outside!"

The Steeplejack's Fright

Interviewer—"Aren't you sometimes frightened when you look down at the street below you?"

Steeplejack—"Yes. Only yesterday I thought sure I was going to see a pedestrian get run over."—Life.

Meow!!

First Stenog—"Tomorrow is my birthday and I'm going to take a day off."

Second Ditto—"Why the change, dearie?"

First—"What change?"

Second—"You usually take a year off, you know."—Boston Transcript.

Specifications Needed

Mother—"Now, Bobby, be a good boy when you get to Mrs. Brown's."

Bobby—"Yes, mummy, and don't—what?"—London Punch.

Hunting Experiences

"Yes, I've no doubt you've had some great hunting experiences in your travels abroad."

"I have, indeed!"

"Buffalo hunting?"

"Yes."

"And bear hunting?"

"Yes."

"Well, you just come around and let my wife take you house hunting and bargain hunting with her! Then you'll begin to know what excitement is!"—Pearson's Weekly.

Ca Ne Fait Rien

"How did you enjoy your travels? Tell me about them."

"I had a wonderful time."

"Were you in Paris, London, and Berlin?"

"I really couldn't tell you. My husband bought all the tickets."—Buen Humor, Madrid.

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JOURNAL MAIL BAG

Hobby Show

Editor, Journal of Education:—

On May 11, 1927, a Hobby Show was held in the assembly room of the Sophie J. Mee School at Mount Vernon, New York.

There were 150 exhibits. The children of the fifth and sixth grades exhibited what they liked to do best at home. They received no help from their school teachers.

A committee of pupils very attractively arranged the exhibit, which consisted of shell collections, stamp collections, pressed wild flowers collection, scrap books; collections of original poems, stories, drawings, water colors, dresses, curtains, embroideries, doilies, doll dresses, motor boats and ships.

One little girl worked out in miniature the pioneer home of her grandmother, showing the home, school, ranch, cattle and grasslands.

Three boys collected and arranged an interesting and instructive travel bureau. Another committee of pupils arranged a hobby program of piano, violin, and harmonica solos, recitations, tumbling and toe dancing.

The judges had difficulty in awarding the prizes of $1, 50 cents and 25 cents, which were to be given to the children whose hobbies showed the most careful thought, originality and ingenuity.

Later the travel bureau was exhibited in the public library as was also the pioneer home.

The Hobby Show was the outcome of a suggestion made early in the term by Jasper Palmer, the principal of the school, who suggested that each child be encouraged to have a "Hobby."

In order to ascertain how many children had hobbies the Hobby Show was held.

The hobbies kept the children interested and happy at home during their leisure time.

Bell Willson.

Sophie Mee School,
Mt. Vernon, N. Y.

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Meetings To Be Held

OCTOBER.

24-29: Washington Education Association: Arthur L. Marsh, 707 Lowman Building, Seattle, Washington; Wenatchee and Longview, Wash.

27-28: Illinois State School Board Association; Mrs. G. A. Stover, Oak Park, Illinois; Urbana, Illinois.

27-29: Montana Education Association, R. J. Cunningham, 9 Kohrs Building, Helena, Bozeman, Great Falls, Miles City.

27-29: Rhode Island Institute of Instruction: Clarence W. Bosworth, 33 Blackamore Avenue, Eden Park; Providence, R. I.

28-29: Council of Education of the State of New Jersey: J. Howard Hulsart, Dover, N. J.; Newark, N. J.

29: Secondary School Examination Board: Francis L. Lavertu, Hill School, Pottstown, Pa., vicinity of Boston, Mass.

NOVEMBER.

2: National Committee for Mental Hygiene: Clifford W. Beers, 370 Seventh Avenue, New York City; New York City.

3-5: Iowa State Teachers Association: Charles F. Pye, 415 Shops Building, Des Moines, Iowa; Des Moines, Iowa.

3-5: Kansas State Teachers Association: F. L. Pinet, Topeka, Kansas; Topeka, Wichita, Salina and Pittsburg, Kansas.

3-5: Wisconsin Teachers Association: E. G. Doudna, 717 Beaver Building, Madison, Wis.; Milwaukee, Wis.

4: Iowa Association of Teachers of English: Mary Maude Shuell, 650 16th St., Des Moines; Des Moines, Iowa.

5: Wisconsin Association of Mathematics Teachers: Ada M. Parsons, W. Division H. S., Milwaukee, Wis.; Milwaukee, Wisconsin.

8: Women's Educational and Industrial Union: Leah Tapper Cadbury, 264 Boylston St., Boston, Mass.; Boston, Mass.

9-12: Missouri Society of Teachers of History and Government; Lottie Huff Soldan High School, St. Louis, Mo.; St. Louis, Mo.

9-12: Missouri State Teachers Association: E. M. Carter, Columbia, Mo.; St. Louis, Mo.

10-11: Annual Meeting of Illinois Vocational Home-Making Teachers, Sherman Hotel, Chicago.

10-11: Missouri Council of Teachers of English: Mary Woods, State Teachers College, Springfield, Missouri; St. Louis, Mo.

10-12: Minnesota Education Association, Minneapolis. C. G. Schulz, Secretary, 919 Pioneer Building, St. Paul.

11-12: Vocational Conference of the Illinois Home Economics Association, joint meeting with Illinois Society for Vocational and Practical Arts Association, Sherman Hotel, Chicago.

17-19: High School Conference: H. A. Hollister, University of Illinois, Urbana Ill.; Urbana, Ill.

17-19: Illinois City Superintendents Association: H. B. Black, Mattoon, Illinois; Urbana, Illinois.

21-25: South Dakota Education Association: N. E. Steele, Perry Block, Sioux Falls, S. D.; Aberdeen, S. D.

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